

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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O Little Town Of Bethlehem

By Dr. R. S. Beal, Pastor
First Baptist Church, Tucson, Arizona

"Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem."—Matt. 2:1.

As we come to this time of year our minds and hearts reflect upon the birthplace of our Lord and happily we sing,

"O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by;
Yet in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee tonight."

The little town of Bethlehem is precious to our souls because boundless truths are revealed within its narrow limitations.

I am not particularly interested in religious days for most of them tend to obscure rather than magnify the truth. Days set apart by men are of little worth and have no particular biblical sanction. In fact, the Apostle Paul expressed himself most vigorously in this respect. He wrote, "Ye observe days, and months, and times, and years, I am afraid of you, lest I have bestowed upon you labor in vain" (Gal. 4:10, 11). By the observance of certain stated days, those early believers became bound by tradition and blinded to the liberties bestowed upon them by the grace of God. However, despite Paul's warning, it is a good thing to think on the great truths of the Word of God on certain days, provided it is the truth which concerns us, rather than the days. It would be just as proper to preach on the incarnation of the Lord Jesus Christ on the fourth of July as on the twenty-fifth day of December.

We all recognize that through long centuries of custom Christmas is a precious time. It serves to take us to a wonderful little geographical spot around which most blessed memories gather—a little place which indeed is the revelation of life, and love and the very light of Heaven itself. At this particular spot God touched the earth in the person of His own Son.

The little town of Bethlehem is not the first city or village mentioned in the New Testament. Realizing the New Testament is "the book of the generation of Jesus Christ . . ." (Matt. 1:1), one would rather expect to find the birthplace of our Saviour standing in the very forefront. From the human point of view, we would have placed the text of this sermon as the second verse



Dr. R. S. Beal

of the first chapter rather than the first one of the second chapter.

Babylon is the first city mentioned in the New Testament. It is referred to four times before any other city is brought into view, and each time in connection with captivity. It is a very sobering contemplation to be reminded of sin and its dire results even in the genealogy of our Lord. Babel denotes confusion, and sin produces confusion and bondage. This city of man's government is mentioned twelve times in the New Testament, six of which are in the book of Revelation. And knowing six to be the number of man, it is indeed a significant thing. Eventually Babylon will be rebuilt and will become the political capital of the Antichrist, Satan's climactic man.

Since Matthew presents the Lord Jesus in His kingly aspect, it would seem logical to mention Jerusalem first in the order of the cities named. Jerusalem is the divinely appointed place of the King's throne, and the city is mentioned 144 times in the New Testament, yet before Jerusalem comes Bethlehem. Jerusalem is a name which means "peace"; Bethlehem is a name meaning "house of bread." Geographically this suggests there must be "broken bread" before there can be peace. Not until we see Him as the Bread from Heaven and realize in our hearts that He, as such, was brought

(Continued on page 4)

Decide This Christmas to Serve God Without Regard For Consequences

By Dr. John R. Rice

(SERMON PREACHED SUNDAY MORNING, DECEMBER 24, 1939, AT GALILEAN BAPTIST CHURCH, DALLAS, STENOGRAPHICALLY REPORTED.)

"Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."—Matt. 6:25-34.

Look at verse 25: "Therefore I say unto you, Take no thought for your life." Isn't that strange? "Take no thought . . ." Then the verse goes on to say, "nor yet for your life or your body." So take no thought for your life or your body. Read again verse 31: "Therefore take no thought, saying, What shall we eat? or, What shall we drink, or, Wherewithal shall we be clothed?"

Now verse 34: "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself."

God says to "take no thought." Isn't that a strange thing—"take no thought"? As I meditated today and yesterday on the account of the Christmas story and the birth of Christ I was amazed at some things I found about the attitude of heart of those whom God saw fit to bless. So in connection with this Scripture, I will speak on this general theme of *Serving God Without Any Regard for Consequences*. We need to serve God on this basis, that our minds are already made up, that we already know that it pays to serve God and to put Him first.

We need to come to the point where we can say, "I will not worry about bread and meat, about friends, about whether I live or

die. I am going to serve God without any regard to the consequences."

We Should Count the Cost and Settle It Once for All

Yes, there is such a thing as counting the cost, and the Saviour said plainly that we are to do that. The Bible commands us to sit down and count the cost whether we will be Christians. That is like a man who builds a tower. He must sit down first and see how much it will cost. It is like a man who starts war. He had better figure out whether with his ten thousand men he can meet the other king with twenty thousand, and if so, go ahead. If not, then send an ambassador desiring peace. Jesus said to count the cost about being a Christian.

Do you mean business? Are you able to go right ahead and live for

(Continued on page 5)

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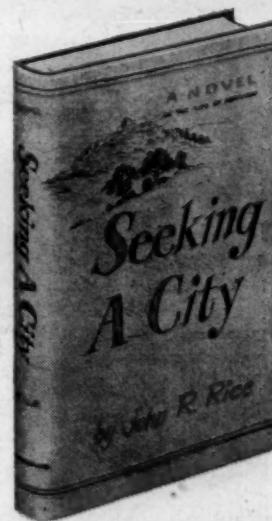
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(Continued on page 5)



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Glory To God!

Glory be to Him who loved us,
Washed us from each sinful stain;
Glory be to Him who made us
Priests and kings with Him to reign;
Glory, worship, laud, and blessing,
To the Lamb who once was slain.

"Glory, worship, laud, and blessing"—
Thus the choir triumphant sings;
"Honour, riches, power, dominion"—
Thus its praise creation brings;
Thou art worthy, Thou art worthy,
Lord of lords and King of kings.

Glory to the King of angels,
Glory to the Church's King,
Glory to the King of nations,
Heaven and earth His praises sing;
Glory ever and for ever
To the King of Glory bring.

Glory be to Thee, O Father,
Glory be to Thee, O Son,
Glory be to Thee, O Spirit,
Glory be to God alone,
As it was, is now, and shall be
While the endless ages run.

—Horatius Bonar



A Thrilling Christmas Time On the Frontier

By a Pastor's Wife

I remember a day one winter that stands out like a boulder in my life. The weather was unusually cold; our salary had not been regularly paid and it did not meet our needs when it was.

My husband was away much of the time, traveling from one district to another. Our boys were well, but my little Ruth was ailing and at best none of us were decently clothed. I patched and repatched, with spirits sinking to the lowest ebb. The water gave out in the well and the wind blew through the cracks in the floor.

The people in the parish were kind, and generous, too, but the settlement was new and each family was struggling for itself. Little by little, at the time I needed it most, my faith began to waver.

Early in life I was taught to take God at His word, and I thought my lesson was well learned. I had lived upon the promises in dark times until I knew, as David did, who was my Fortress and Deliverer. Now a daily prayer for forgiveness was all that I could offer.

My husband's overcoat was hardly thick enough for October, and he was often obliged to ride miles to attend some meeting or funeral. Many times our breakfast was Indian cake and a cup of tea without sugar.

Christmas was coming; the children always expected their presents. I remember the ice was thick and smooth and the boys were each craving a pair of skates. Ruth, in some unaccountable way, had taken a fancy that the dolls I had made were no longer suitable; she wanted a nice large one, and insisted on praying for it.

I knew it was impossible, but, oh! how I wanted to give each child his present. It seemed as if God had deserted us. But I did not tell my husband all this. He worked so earnestly and heartily, I supposed him to be as hopeful as ever. I kept the sitting room cheerful with an open fire, and I tried to serve our scanty meals as invitingly as I could.

The morning before Christmas, James was called to see a sick man. I put up a piece of bread for his lunch—it was the best I could do—wrapped my plaid shawl around his neck and then tried to whisper a promise as I often had, but the words died away upon my lips. I let him go without it.

That was a dark, hopeless day. I coaxed the children to bed early, for I could not bear their talk. When Ruth went, I listened to her prayer. She asked for the last time most explicitly for her doll and for skates for her brothers. Her bright face looked so lovely when she whispered to me, "You know, I think they'll be here early tomorrow morning, Mamma," that I thought I could move Heaven and earth to save her from disappointment. I sat down alone and gave way to the most bitter tears.

Before long James returned, chilled and exhausted. He drew off his boots. The thin stockings clipped off with them and his feet were red with cold. "I wouldn't treat a dog that way; let alone a faithful servant," I said. Then as I glanced up and saw the hard lines in his face and the look of despair, it flashed across me that James had let go, too.

I brought him a cup of tea, feeling sick and dizzy at the very thought. He took my hand and we sat for an hour without a word. I wanted to die and meet God and tell Him His promise wasn't true—my soul was so full of rebellious despair.

There came a sound of bells, a quick step and a loud knock at the door. James sprang up to open it. There stood Deacon White. "A box came by express just before dark. I brought it around as soon as I could get away. Reckoned it might be for Christmas. 'At any rate,' I said, 'they shall have it tonight.' Here is a turkey my wife asked me to fetch along and these other things I believe belong to you."

There were a basket of potatoes and a bag of flour. Talking all the time, he hurried in the box and then with a hearty good night he rode away.



Still without speaking, James found a chisel and opened the box. He drew out first a thick red blanket and we saw that beneath it, the box was full of clothing. It seemed at that moment as if Christ fastened upon me a look of reproach. James sat down and covered his face with his hands. "I can't touch them," he explained. "I haven't been true, just when God was trying me to see if I could hold out. Do you think I could not see how you were suffering? And I had no word of comfort to offer. I know now how to preach the awfulness of turning away from God."

"James," I said, clinging to him, "don't take it to heart like this. I am to blame. I ought to have helped you. We will ask Him together to forgive us."

"Wait a moment, dear. I cannot talk now." Then he went



into another room. I knelt down—and my heart broke. In an instant all the darkness, all the stubbornness rolled away! Jesus came again and stood before me, with the loving word, "Daughter!"

Sweet promises of tenderness and joy flooded my soul. I was so lost in praise and gratitude that I forgot everything else. I do not know how long it was before James came back, but I knew he, too, had found peace.

"Now, my dear wife," he said, "let us thank God together," and he then poured out words of praise—Bible words, for—nothing else could express our thanksgiving.

It was eleven o'clock; the fire was low and there was the great box with nothing touched but the warm blanket we needed. We piled on some fresh logs, lighted two candles and began to examine our treasures.

We drew out an overcoat. I made James try it on—just the right size—and I danced around him, for all my lightheartedness had returned. Then there was a cloak and he insisted on seeing me in it. My spirits always infected him and we both laughed like foolish children.

There were a warm suit of clothes also and three pairs of woolen hose. There were a dress for me and yards of flannel, a pair of arctic overshoes for each of us and in mine a slip of paper. I have it now and mean to hand it down to my children. It was Jacob's blessing to Asher: "Thy shoes shall be iron and brass; and as thy days, so shall thy strength be." In the gloves, evidently for James, the same dear hand had written: "I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee."

It was a wonderful box and packed with thoughtful care. There were a suit of clothes for each of the boys and a little red gown for Ruth. There were mittens, scarfs, and hoods, and down in the center—a box. We opened it and there was a great wax doll! I burst into tears again and James wept with me for joy. It was too much! And then we both exclaimed again, for close behind it came two pairs of skates. There were books for us to read—some of them I had wished to see—stories for the children to read, aprons and underclothing, knots of ribbon, a gay little tidy, a lovely photograph, needles, buttons and thread; actually a muff, and an envelope containing a ten-dollar gold piece.

At last we cried over everything we took up. It was past midnight and we were faint and exhausted

even with happiness. I made a cup of tea, cut a fresh loaf of bread and James boiled some eggs. We drew up the table before the fire. How we enjoyed our supper! And then we sat talking over our life and how sure a help God always proved.

You should have seen the children the next morning! The boys raised a shout at the sight of their skates—Ruth caught up her doll and hugged it tightly without a word; then she went into her room and knelt by her bed.

When she came back she whispered to me, "I knew it would be here, Mama, but I wanted to thank

God just the same, you know."

"Look here, wife, see the difference!" We went to the window and there were the boys out of the house already and skating on the crust with all their might.

My husband and I both tried to return thanks to the church in the East that sent us the box—and have tried to return thanks unto God every day since.

Hard times have come again and again, but we have trusted in Him—dreading nothing so much as a doubt of His protecting care. "They that seek the Lord shall not want any good thing."

—By a Pastor's Wife

Lord, let me never be
what I cannot be forever.
—C. H. Spurgeon.

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First: Nearly thirty-one years ago I founded Bob Jones University. It was to be an old-time, uncompromising, orthodox, Christian base of testimony. It was to be definitely and aggressively evangelistic. It was to have high academic standards, and it has from the day it was founded maintained such standards. But the first emphasis was not to be on a scientific laboratory, a library, and high academic standards. The first emphasis was to be on the Word of God and the uncompromising, orthodox position written into the University charter and creed.

Second: Every teacher that has taught in Bob Jones University from the day it was founded until now has signed a definite, clear-cut, uncompromising, orthodox statement. There have been two or three teachers in days gone by who signed our creed and came to teach in the institution but who, when we found out they were not sound, were fired.

Third: By the help and power of God, we have kept Bob Jones University for over thirty years true to the Word of God; and we have held our uncompromising, fighting, orthodox, evangelistic position. God has been good to Bob Jones University.

Now, note this statement. We do not claim that Bob Jones University is the only Christian institution in America, but we do claim that there is no other Christian educational institution on this continent or anywhere in the world where young people can get as many wonderful, essential, evangelistic, cultural, and orthodox Christian things wrapped up in the same package as they can get at Bob Jones University.

Now, here is something we wish to make definitely clear. Under our bylaws and charter, Bob Jones University must stand uncompromisingly for its orthodox position and must combat any effort to wipe out the line of demarcation between those who believe the Bible is the Word of God and those who believe the Bible just contains or may contain the Word of God. If Bob Jones University approved of any evangelistic campaign sponsored by some preachers who do not believe in the verbal inspiration of the Bible in the original language, the virgin birth, the incarnation, the vicarious blood atonement, the bodily resurrection of the Lord Jesus Christ, and salvation by grace through faith in His atoning blood, Bob Jones University, under its bylaws, would be compelled to close the school, sell the property, and use the money for the direct spread of the Gospel to the ends of the earth.

Under our bylaws and charter, we must run Bob Jones University as it has been run and as it is now being run or we must close it. Now, Bob Jones University is doing exactly what it was founded to do. We are living up to what we pledged saints more than thirty years ago—saints who gave us money for the school and some of whom have since gone to be with the Lord. We are going to keep on keeping our promise.

Now, if you folks who read this believe in the old-time religion and believe the Bible is the Word of God and do not believe in any religious pussyfooting or compromising and you want to be sure that your money is invested in an institution where there is not any compromise then you can safely put your money in Bob Jones University. We are not going to get anybody's money under false pretenses. We are going to use all the money invested by folks in the work of Bob Jones University for the purpose for which the institution was founded; and as long as the laws of the United States Government stand, it is mandatory that the school close if it does not continue to operate as it has been operating through the years.

We are glad to tell you folks that we are having what we consider the most wonderful year we have ever had on Bob Jones University campus. The Lord is with us. We have the most wonderful Christian spirit, the most wonderful fellowship, and the most wonderful cooperation we have ever known. We are in the midst of the most wonderful year we have ever experienced. Please keep praying for us; and, remember, if you have any money that you want to invest in a good, old-time, uncompromising, fighting, orthodox cause, you can send it to Bob Jones University. Thank you, and God bless you.

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A Delectable Menu!

These Good Things Coming Up in THE SWORD in 1958.
Don't Miss Them!

By the Editor

For the months immediately ahead, we have, I believe, the best mass of Christian reading to come out in THE SWORD OF THE LORD that we have ever had for a year ahead. Here we will tell you about some of the material which is already arranged for, for 1958.

1. Award-Winning Evangelistic Sermons

Before you read this issue of THE SWORD, our 1957 Sword Evangelistic Sermon Contest will have ended on December 1 (this is written November 25). What a big basket of sermons has been submitted! They have come from all over the world: from England, Scotland, Ireland, India, West Africa, Japan, Korea, Formosa, the Philippine Islands, Indonesia, British West Indies, Australia, France, and from three provinces in Canada—Alberta, Nova Scotia, and Ontario. They come from twenty-six of the United States. We have yet five days to go and doubtless many other sermons will come in.

Some of these sermons are by famous men, others by men comparatively unknown. Some sermons are ordinary, some are unusually good. We are to award \$1,600 in cash for the ten best of these evangelistic sermons, sermons addressed to the unsaved. Others of them which we count good enough for publication in THE SWORD OF THE LORD will be purchased, and the prize-winning sermons and the best of others will be published in 1958! We make bold to say that doubtless the greatest sermons published in this generation appear in THE SWORD OF THE LORD. This sermon contest is not a gamble. It is not decided by chance or whim. The men who receive these fine awards really earned them by the study and prayer and work they spent on preparing the greatest sermons to the unsaved that will be published in 1958. We beg you not to miss these evangelistic sermons to be published in THE SWORD OF THE LORD in 1958.

2. A New Series of Bible Crossword Puzzles

We begin, with the first issue in January, a brand-new series of fifty-two Bible crossword puzzles, prepared by a noble Christian. The series cost us about \$400. All are on the New Testament, and the careful student will learn great riches from the Word of God through working these crossword puzzles. There will be a new pamphlet given every week to winners. And those who work correctly fifty out of fifty-two crossword puzzles in 1958 will receive free a beautiful, valuable Scofield Reference Bible. You will not want to miss this series. Be sure to start with the first issue and earn this valuable Scofield Reference Bible, besides a lovely award each

week when you send the correct answers on time.

3. A New "Jungle Doctor" Series Coming

Some of the most popular material ever published in THE SWORD OF THE LORD were the missionary stories about *Jungle Doctor*, written by Missionary Paul White, about his work in Tanganyika, East Africa. They are charming, thrilling. They make missions live. They teach people the plan of salvation; they exalt faith in Christ. At hundreds of dollars of expense, we are buying another series of these *Jungle Doctor* tales, and they will be run in THE SWORD OF THE LORD early in 1958. Children and young people love them, but their missionary importance is so great and they are so fascinatingly written, that older people find them equally entrancing. You will not want to miss this great series of *Jungle Doctor* stories, attractively illustrated, to be published in THE SWORD soon.

4. Eight Articles on Predestination, Election, Foreordination by the Editor Already Written for THE SWORD

THE SWORD OF THE LORD, while it is primarily an evangelistic and revival weekly, does more teaching on doctrine than any other of the Christian magazines with a nation-wide circulation, as far as we know.

The editor has prepared a series of eight articles, which are later to appear in book form, for THE SWORD OF THE LORD on the general subject of "Predestined to Hell?" These articles show what hyper-Calvinists actually teach, and show how they come to such conclusions by misunderstanding some Scriptures, by perverting others, and totally ignoring a great mass of plain scriptural teachings. These articles show that God has planned so that anybody in the world who will may be saved, that God enlightens every person who comes into the world so that he could turn to Christ and be saved, and that God has abundant invitations for whosoever will to repent and turn to Christ. These articles show that the only predestination taught in the Bible is based on God's foreknowledge. He only predestinates those to be saved whom He knows will trust Christ as Saviour. He does not predestinate anybody to be lost, and no Scripture teaches such a thing. God does plan for nations, individuals, and events,

but He does not by predestination take away from men the right of moral choice. God does not make anybody do wrong, has not made it so anyone needs to go to Hell, and is not willing that any should perish. This series of articles, we think, is important, and readers would hope not to miss one.

5. Nine More Sermons by Dr. Lee Roberson on the Second Coming

We have published eight sermons by Dr. Lee Roberson on the second coming of Christ. There are nine more sermons by Dr. Roberson coming. This pastor of one of the greatest churches in the world, with 13,000 members, a pastor who baptizes some 1,200 new converts every year, has learned how to make Bible teaching attractive and how to apply it to the daily life of Christians. You should not miss these great messages. They are simple but suggestive and scriptural. Pastors will want to get suggestions from them and Christians will want to have problems cleared up by them.

6. Present Great Features Continue

We will continue in THE SWORD OF THE LORD to report revival campaigns in America and around the world. We will continue to publish blessed and Spirit-anointed sermons, both by living preachers and great men of the past. THE SWORD OF THE LORD will continue in its plainly announced policy, which it has followed for twenty-three years. It will be still "An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism."

We are planning still on a pictorial series of articles on the greatest soul-winning churches in the world. These churches will be based on the church membership, their average Sunday School attendance for the past year, and the number of converts baptized. Each article will be accompanied, God willing, with a photograph of the building, the great congregation, the pastor, etc. It will take extensive travel and much work. But no Christian magazine has done any extensive work on this great theme. And what magazine would be fitted to do it with the emphasis on soul winning and faithfulness to Christ and the Bible like THE SWORD OF THE LORD? It would take a large weekly magazine to print the many articles and pictures involved in less than a year. Magazines with small circulation could not afford the expense.

Do not miss THE SWORD for 1958. God is helping us to prepare a delectable menu for SWORD readers.

Be sure to renew your own subscription and send THE SWORD to others for 1958!

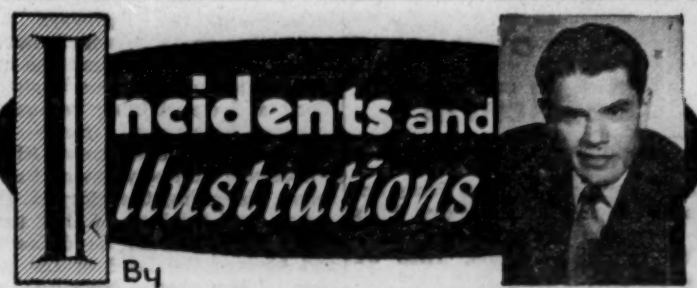
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By
Evangelist Robert L. Sumner

Contributing Editor

High School Sex Clubs

The flood of pornographic literature, the low caliber of love presented in movie and television scenes, and the failure of American parents to develop character in their offspring has resulted in a host of "sex clubs" in our high schools and junior high schools across the country. The latest of many to come to my attention was in Augusta, Georgia, where two clubs were uncovered by authorities—one named the "Non-Virgin Club" and the other the "Black Angels."

Investigators learned about the "Non-Virgin Club," a senior high school group, when one girl turned over a book roster containing the names of members and answers to several personal questions. She turned the book in to her teacher although the girl inviting her to join threatened, "I have a switchblade knife in my pocketbook. If you talk about our club I'll cut you to pieces." The other club, the "Black Angels," was a junior high school group and members of both clubs carried knives.

How rapidly America is going downhill in matters of morals! In the last six years there has been a thirty-six per cent increase in the birth of illegitimate babies, with a crop of 176,600 born last year. Forty per cent of these unwed mothers are teenagers. One magazine, *Better Homes and Gardens*, reported that the average age of 176 mothers who bore children out of wedlock in Cleveland, Ohio, during one period of time was 14 years and 6 months! The same magazine stated that in one school year at Cleveland there were fifty cases of pregnancy in one junior high school and thirty-five cases of pregnancy in another. All these were junior high school girls!

Los Angeles also has reported a great increase in venereal dis-

ease and illegitimacy among their teenagers. As a matter of fact, the *Los Angeles Times* recently reported that there is more venereal disease among Los Angeles teenagers than all other communicable diseases combined. The same article declared that gonorrhea had increased one hundred per cent in eight years and that unwed teenage mothers in that city number in the thousands every year. The *Times* article, trying to get to the heart of the matter, asked: "Is the nation's sex pattern changing? Is there too much sex stimulus in movies, television, music? Are youngsters aware of the consequences of VD and unmarried pregnancy?" But while these things play a role in the decline of our morals, the principle problem lies in our failure to reach these young people with the Gospel of Jesus Christ. Thank God for Youth for Christ, high school Bible clubs, Child Evangelism, youth camps, and local churches with their own programs designed to reach the young people. But, sadly, we must confess we are failing to reach the vast majority of these youth with the Truth. Since "the night is far spent, the day is at hand" (Rom. 13:12), let us hasten to reach as many of these precious young people for Christ as possible before we hear the shout, the voice of the archangel, and the trump of God (I Thess. 4:16).

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New Crossword Puzzle Series

Last week we announced a new series of crossword puzzles to begin with the January 3 issue of THE SWORD OF THE LORD. These puzzles will be based upon the New Testament and the answers to the various clues will all be found in a single passage of Scripture. It will not be necessary to jump all over to find the answers, but you will be able to read one portion of the Bible, then work the puzzle.

We also announced that profitable prizes would be given to those who send in the correct puzzles within the proper time limits stated when the puzzle appears in the paper. With the present series of puzzles you have had to keep several cards, then return them for your free gift. With the new series you will receive your free gift just as soon as we receive your correct puzzle.

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Then, as a special bonus, we are going to give a free Scofield Reference Bible to every reader who sends in fifty correct puzzles during 1958. That is, if all your answers are correct each week for fifty weeks, at the end of the year we will send you a Scofield Reference Bible absolutely free. This allows you to miss two during the year. This Bible is cloth bound with square corners, red edges and protective dust jacket. It has the large size, black face type, it is 5 1/4" by 8 1/8" by 1 1/8", has colored maps and indexed atlas. You will find it an especially handy and helpful study Bible. Remember, this is our free gift to you only if you

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This is one thing you don't want to lose out on, but be prepared to work the first puzzle starting with the first issue of THE SWORD OF THE LORD in 1958 so that you will be eligible to receive the free Scofield Reference Bible. It would be a good idea also to check your subscription expiration date! What a tragedy it would be if THE SWORD stopped coming right in the middle of the contest and you missed over two weeks, thereby disqualifying yourself for the Bible!

Remember, the new series of puzzles, *The New Testament in Crossword Puzzles*, will begin with the January 3 issue.

We never know what strength is till our own weakness drives us to trust omnipotence; never understand how safe our refuge is till all other refuges fail us.—C. H. Spurgeon.



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... Town of Bethlehem

(Continued from page 1)

ken for us, can we find Jesus upon the throne of His glory. It is a humbling truth, nevertheless vital to our salvation. Thus we see the gospel story in geography.

It is interesting to observe that the first mention of God in the New Testament is different from that in the Old Testament. Let us compare Genesis 1:1 and Matthew 1:23, "In the beginning God created the heaven and the earth," "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." In a sense these two statements mark the difference in the message of the two Testaments. In the former it is God the Creator, in the latter it is God the Saviour.

We are going to look very closely at the little town of Bethlehem in order to discover some of the glorious gems of divine revelation which God has concealed within its bounds. First, let us view it

Historically

Our fancy takes us to an elevated spot where we can view the procession as it moves toward the city in response to Caesar's edict. A census is made for the purpose of increasing his revenue from the country. Every man is required to register at the place of his

OUR KINSMAN--REDEEMER

The incarnation of the Lord Jesus Christ and His birth of a virgin is a basic truth of our Christian faith. God became man. This is not merely a phase in time but the sublimest fact of eternity because only through human birth and normal development could Jesus become our eternal High Priest, our Kinsman-Redeemer.

Leviticus 25:47,48 sets forth God's rule of redemption. The Israelite who had sold himself into slavery could be redeemed only by one of his brethren. The redeemer must be a kinsman! Here we have one of the reasons for the incarnation. It follows that God must become man in order to be our Kinsman-Redeemer.

God became our kinsman. As we ponder this our heart is filled with overflowing awe. The message of the incarnation is the message of the "Kinsman" who came to be our Redeemer. How we rejoice in this truth, but our rejoicing is tempered with sadness as we think of our kinsmen according to the flesh who do not know of Him who came to save His people from their sins.

Your prayers will help us to be more fully ministers of His saving grace in bringing the Gospel of redemption to Israel so that they, too, may come to rejoice with us in the incarnate Lord Jesus Christ.

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birth, and the highways are crowded with those who believed it best to obey his voice. One can see a group of aged men trudging along and complaining because a foreign government made the tedious journey obligatory. Others are talking excitedly among themselves discussing the glory of the nation, and thinking of that time when Israel should be delivered and become the head of the nations. They have treasured in their hearts the promise of the Messiah.

I can also visualize a group of young men whose souls are embittered against the foreigners who have invaded their land and are responsible for this iniquitous registration. The spirit of nationalism is blazing in their eyes and they long for Jehovah to raise up some one to break the yoke of Caesar's bondage. One can see the little children running back and forth finding opportunity in the pilgrimage to meet other children and thus multiplying their pleasures.

Amid it all, a man passed along the dusty road carrying a burden upon his back and leading an ass upon which his wife sat. His name was Joseph, her name was Mary. He was a carpenter who had left his work in obedience to the emperor's command. They traveled slowly along the highway and looked as if they were the custodians of some great secret. Indeed they were! The unusual softness in Mary's eyes, and the knightly tenderness in Joseph's voice revealed that they were expecting God to enrich their lives with a baby.

Following them in imagination, as they entered Bethlehem we see how they made their way to the inn, where they expected to find shelter, but there was no room for them there. All available space was occupied and no one had enough sympathy to surrender his room for the sake of the expectant mother. The innkeeper could find no other accommodations for them except the manger and here they made themselves as comfortable as circumstances would permit. That night, as the sun bent down and kissed the earth good night, God stooped low and placed a kiss of love upon the brow of humanity, and then gently laid in the arms of Mary, His Son, the little Lord Jesus.

Let us remember that the slow journey, the crowded inn, and the empty manger were all timed of God. "In the fullness of time" Jesus came, exactly the way God had ordained. What a story history tells, and the one who said that "history was His story" was indeed right. In that manger was One who has been rightly called "the hinge of history."

We now wish to glance at Bethlehem

Prophetically

This little village as a subject of prophecy stands connected with the kingship of our Lord and is, in a sense, the gateway of hope for a lost and dying world. No sooner do we read of the birthplace of the Saviour than the question is asked, "Where is he that is born King of the Jews?" (Matt. 2:2). The next verse indicates how an earthly king was troubled. An angel steps into the picture with a glorious announcement and we hear him say, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11).

Prophetically, Bethlehem is the city of David, and some day great David's greater Son will walk its streets again, not as a little child, but as King of kings and Lord of lords. David's family lived in Bethlehem, and for thirteen hundred years before the birth of the Lord Jesus, the royal ancestors of Christ lived there.

In this quaint little town was the grave of Rachel, "And Rachel died, and was buried in the way of Ephrath, which is Bethlehem" (Gen. 35:19). It was the home of Ruth and Boaz, the birthplace of David, and the very place where he was anointed king. It is for this reason that Luke calls it "the city of David." This place was peculiar to the family life of David, especially during the years of its obscurity. Jerusalem was the center of the regal experiences of David, as it will be with the Lord Jesus, but Bethlehem stood

connected with His humility in accord with prophetic utterance.

We rejoice today because we know a King was born in the little town of Bethlehem and though today He is earth's rejected king, some day He will return as its rightful King, not to wear a crown of thorns as He did once, but a diadem given Him of His Father. How wonderful to read, "And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel" (Matt. 2:6). It is significant that among all the objections which the Jews raise against Christ, they never question His Davidic descent. This to us means that He stands connected with a throne, though this fact of course is denied by the Jews.

We will consider the birthplace of our Lord

Spiritually

Bethlehem had the distinction of having two names by which it was known. Our own city is similar in this respect for it is known as Tucson and also as the Old Pueblo. The prophet Micah used both names, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting" (Micah 5:2). The meaning of the former name is, as I have already mentioned, "House of Bread" whereas the latter means "fruitfulness" which was the name of this village in the days of Jacob.

While the Apostle John in his gospel of the deity of our Lord does not make mention of His birthplace, he does make a beautiful contribution to the story of Bethlehem. Recording the words of Jesus, he wrote, "For the bread of God is he which cometh down from heaven, and giveth life unto the world" (John 6:33), and again, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (John 6:35).

All of us need to journey to Bethlehem, and by faith partake of the nourishing Bread of Heaven. It is found in the glorious truth of His incarnation and advent into the world. As we feast on Him we shall find He is our satisfying portion. Too often we have missed the House of Bread as we have gone along our pilgrim way. Our fruitfulness depends wholly on unceasing feasting upon the true Bread which cometh down from above. Bethlehem is where the table is spread and to which place we are invited to come and partake of the bounties of Him who "... was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (II Cor. 8:9).

I want you to contemplate with me another aspect of this town of tender memories. Let us think of it

Providentially

We can all bear testimony to the wonders of God's providences. All things are known unto Him from the beginning, and He can see where we cannot, and He knows what we do not know at present. Many great cities existed at the time of the birth of Christ and their fame spread abroad. Athens was the world's intellectual center. Rome was the political mistress of nations, while Ephesus and Alexandria were at the pinnacle of their glory. Jerusalem was the religious center of the whole earth because the temple of God was located within its bounds. Yet none of these were selected by our heavenly Father as the birthplace of His Son. What was great in the eyes of man amounted to nothing in God's sight.

While Bethlehem was always small and well-nigh obscure, yet there came a moment when it eclipsed Rome and Athens, and Corinth, and Babylon, and Antioch and all the other cities of the known world. No wonder Micah wrote of Bethlehem, "Though thou be little among the thousands of Judah" and we might say practically "unknown among the thousands of the world, it is remembered and revered as no other place.

In his enumeration of the cities and villages of his time, Joshua made no mention of Bethlehem. Rehoboam made it a sort of outlying fortress for the city of Jerusalem. Nehemiah in his list of Judean villages compiled after the captivity made no mention of it. Even in the New Testament this town is not mentioned at all save in connection with the birth of our Saviour. Historically, geographically, and economically it had little value. God is not dependent upon the great and mighty things of this world through which to accomplish His purposes. He delights to take the weak things, the insignificant things, and the things which men despise as the means of bringing glory to Himself and blessing to others.

If some of us have felt ourselves too insignificant to make any sort of an impact for God in the world, let us go to Bethlehem. There we will see how out of a small and seemingly insignificant place, mighty things have come and truths have been revealed which are so profound that only by the miracle-working power of the Spirit of God, can men come to understand and appreciate them.

We must give heed to Bethlehem

Typically

Upon the advent of the Saviour, Bethlehem became a place of praise and adoration. The wise men came to this place with their gifts, and the shepherds found their way to it singing His praises. In any contemplation of the birth of our Lord we must keep in mind the supreme object of His appearance in the world, namely, His death. He came to die and to give His life a ransom for the many. The wise men brought myrrh which was a bitter substance signifying the bitterness of His death.

To the shepherds was given the sign of the swaddling clothes, "And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger" (Luke 2:12). No other babe in that place wore such garments, and perhaps these were the only ones which for the moment could be secured. All that could be found were grave clothes used in burial services. Thus the infant was wrapped in that which pointed to the divine purpose for which He came into the world--He was literally clothed in death.

The manger is not without its typical aspect also. Almost instinctively the sheep would seek a manger for the birth of their lambs, and lo, on that most eventful of all nights, a Lamb was born in a manger destined to be the world's great sacrifice for salvation.

We have often wondered why those who reject the virgin birth of our Lord and all that clusters about Bethlehem should celebrate the time we call Christmas. To the modernist the unique birth of our Lord was foolishness and only an

attempt on the part of Christianity to match the stupendous claims of a pagan world concerning virgin-born founders. Logically, the modernist has no Christmas and by all means should pass by this season with utter indifference because its significance is too absurd for his superior intellect.

It is interesting to note how Luke records a singular circumstance attending the birth of Jesus, "And suddenly there was with the angel a multitude of the heavenly host praising God..." (Luke 2:13). "And suddenly" suggests the way God often does things. We have imagined that possibly in years to come we might get an answer to our prayers or that our heavenly Father would effect some deliverance, but to think of Him doing it at once seems incredible. God loves to do things in this way, and as He did with Daniel, He sometimes interrupts our prayers with the answer before they are completed. If we have faith to expect great things from God we will be privileged to see and experience sudden answers beyond and above anything which we so much as ask or think. Nothing pleases God more than to make manifest to His people His own presence and power in the hour of their need. His grace is sure and swift.



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(Continued from page 1)

THE LORD. The other day in Wheaton Christian workers visited an old Catholic woman. One of the workers had in hand a copy of THE SWORD OF THE LORD, and with beaming face this Catholic woman said, "There! I used to read that paper in the Wheaton Library! It is a wonderful paper. I always had them save the copy for me. But now it has quit coming to the library and I did not know where to get it!" Two Christian workers looked at each other with astonishment, then one of them promptly renewed THE SWORD OF THE LORD subscription to the Wheaton Library and the other paid for a year's subscription to the Catholic woman who was so greatly moved by THE SWORD OF THE LORD!

THE SWORD OF THE LORD makes an ideal gift. First, it is the kind of a gift that a Christian ought to give. It represents Christ and the Bible. Second, it is dignified, respectable, serious. Everyone who receives it will know that someone seriously thought of them and meant love and good wishes by sending the paper. It is not just a

nominal gift. People give such gifts who mean to be a blessing. Third, who can tell what good will come from such a Christmas gift which comes every week in the year! Souls are saved, Christians are built up, and people are taught in the Word of God by THE SWORD OF THE LORD.

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... Serve God Without Regard for Consequences

(Continued from page 1)

God, with your mind made up to turn your back on sin and live for God? Christians ought to do that, but that is something that ought to happen just once. We should get it settled once for all, "I am for God; I can risk Him, and I will do what He says." After that, a Christian ought to come to the place where he can say, "I will not take thought for my life. I will not take thought for my body. I will not take thought for what I eat or drink or what I wear. I will not take thought for tomorrow, but will leave that with God. Already I have counted the cost and tried God, and already I have found it pays to serve Him. Already I have found God can be trusted. I can serve Him in the dark without knowing the future. I can serve God without a guarantee. I can serve God without any visible evidence as to how He will bring me out. I can serve God without any regard for the consequences."

We can count the cost, then having counted the cost, have our minds made up.

You men, how would you like to marry a woman who would say, "Yes," then before you can ever get married, you would have to reconceive her forty times? Then when finally you got married, she would say, "But I want to stay here and live with mother." And you would have to settle that question again. Then when the question came up of what kind of a house you would live in, she would say, "Well, if I can't have such and such a house, I think I would be better off to go back home and live with mother." And every time you turn around the question comes up again. And all the time your wife stayed with you as your wife, it would have to be on the basis that you would fight it out again every day that you could give her more than her mother and dad could.

Or how would you like to live with a woman when it was an open question every day whether she could be true to you and live with you and wear your name?

Then what does God think about it when a man claims to be a Christian and every day the open question has to be argued out again about everything God ever tells him to do? How do you think God feels when He comes to a Christian and that Christian says, "Yes, Lord, I will follow You where You lead me, will go where You want me to go," then every time, even if it is only the proposition of ten cents out of one dollar, it has to be argued out and weighed all over again whether it pays to tithe, and you wonder if you can afford to do this and wonder how you can live if you do as God says?

Every time there is a chance to serve God, you have to put it under a microscope and check it very carefully to see whether it pays or not. And when you come to teach a Sunday School class, you have to weigh whether to give up shows and whether you can afford to be here every Sunday when you want to go see Mother. If you were God, would you like to have a bunch of Christians who were never settled whether they mean business or not, and every time God tells them to do something, it has to be fought out again?

What I am talking about this morning is that there ought to come a time when every Christian could settle once and for all, "I will serve God without regard to consequences. I have already counted the cost and decided it is worth while." You ought to make up your mind that whatever comes tomorrow, you will be right in the will of God. God says to take no thought for tomorrow. Take no thought for your body. Take no thought of what you eat and drink. Take no thought! Wouldn't you like to serve God without regard to the consequences?

Mary Served God Without Taking Thought for Consequences

First, let me call your attention to those connected with the birth

of Christ. Oh, how sweet is the story!

There was a virgin girl. One day as she sat alone I think she prayed. The angel of the Lord appeared to her and said, "Fear not, Mary." Read it in Luke 1:26-37.

Imagine how startled she was! Her face must have turned white as the angel appeared. And he

(Continued on page 6)

Pentecost

O for a passionate passion for souls,
O for a pity that yearns!
O for the love that loves unto death,
O for the fire that burns!
O for the pure prayer-power that prevails,
That pours itself out for the lost
Victorious prayer in the Conqueror's Name,
O for a Pentecost!

—Amy Carmichael

WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS
By the Editor

(NOTE: We are happy to publish honest reports of blessed revivals from trustworthy evangelists and churches. However, if you send us your report for publication, PLEASE give exact statistics, as far as possible, concerning conversions, rededications, additions, etc., or we may not print it. We especially appreciate reports from pastors and chairmen of union campaigns.)

REV. WILLARD WYATT of Boulevard Heights Baptist Church, Atlanta, Georgia, recently held a revival at Achor Baptist Church, Negley, Ohio, where Rev. T. E. Ullman is pastor. In the 9 days, Mr. Wyatt reports many conversions, including a 79-year-old woman. He states: "I am resigning my church this month to go into full-time evangelism, and am anxious to fill my dates with Spirit-directed revivals."

He may be addressed: 1859 Stanton Road, Apt. 2, East Point, Georgia.

EVANGELIST DEL FEHSENFELD (4521 Jarboe, Kansas City, Missouri) and song-leader Warren Steward were recently at Grace Baptist Church in Des Moines, Iowa, for eleven days. Pastor H. Van Kommer writes of many victories won during this time. "On the first Sunday an alcoholic was saved who had gone through \$60,000 in three years because of liquor"; later he tells of "a Catholic man who led his whole family down the aisle for baptism and church membership"; then "a cancerous sore in the church for several years was healed." Thirty-one made first-time decisions the last Sunday. About ten others were saved in other services.

He highly commends the work of the evangelist.

EVANGELIST TOM LANDERS held a fine revival at Monett, Missouri, October 7-20, according to Rev. C. R. Horne, pastor of First Baptist Church in Monett. There were 80 professions of faith, 7 additions by letter and an uncounted number of rededications.

Sword of the Lord **EVANGELIST PAUL FERGUSON** was with the Brayton Baptist Church of Graysville, Tennessee, September 16 through 29, where Rev. Clayton Burchell is pastor. There were twelve conversions, and ten rededications.

Evangelist Paul Ferguson is being wonderfully used of God in church campaigns. He will go to any church, large or small, where the Lord clearly leads. Like all other evangelists on THE SWORD staff, he sets no price on his services but goes on an expense and love offering basis. Other pastors and churches desiring dates or further information may write directly to him, in care of this paper or to

Evangelist Bill Rice, Director
214 West Wesley Street
Wheaton, Illinois

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... Serve God Without Regard for Consequences

(Continued from page 5)

said, "Fear not, Mary, thou hast found favour with God." She must have prayed a lot.

"And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever: and of his kingdom there shall be no end."

But Mary said, "How can that be? How can I have a child? I am not married, and I am a pure, clean girl. I have never known a man after the flesh. How could I have a child?"

And the angel said, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

Do you suppose Mary stopped and figured, "If I become a mother when I am not married, there will come public shame on me. It is bound to be, and nobody will understand it. People won't believe what I tell them. And can I stand it or not?"

Did Mary go through all that argument? Did she weigh the whole thing? No, no. Mary said with a glad heart in that moment to the angel, "Be it unto me according to thy word." She said, "Oh, let it be just like you have said."

God sent Elisabeth to talk to Mary by the Holy Spirit. Elisabeth said, "Blessed art thou among women . . . because you believed what God said."

Mary didn't have to fight it all out and weigh the thing, count the cost. She didn't say, "Well, now wait! Let me see how it will turn out."

Mary gave herself to open and public shame for God's cause that she might bear in her body the body of the Baby Jesus and be-

come the mother of the Son of God without regard to the consequences, taking no thought how it would turn out. She said, "Yes," and God brought it even as He said.

Joseph Disregarded the Shame and Misunderstanding to Take Mary and Rear Jesus

Take the case of Joseph. Joseph was troubled. Oh, how he loved

wept about the matter alone, but dared not mention it to her. He felt, "What can I do? If I reported her to the public authorities as an adulteress, she could be taken out and stoned. I wouldn't want to do that."

But in his sleep one night, in his troubled slumber, the angel of the Lord came to him and said:

"Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin

A Bed in My Heart

"AH, DEAREST JESUS, HOLY CHILD,
MAKE THEE A BED, SOFT, UNDEFILED,
WITHIN MY HEART, THAT IT MAY BE
A QUIET CHAMBER KEPT FOR THEE.
MY HEART FOR VERY JOY DOETH LEAP,
MY LIPS NO MORE CAN SILENCE KEEP,
I TOO MUST SING, WITH JOYFUL TONGUE,
THAT SWEETEST ANCIENT CRADLE SONG,
GLORY TO GOD IN HIGHEST HEAVEN,
WHO UNTO MAN HIS SON HATH GIVEN
WHILE ANGELS SING WITH PIOUS MIRTH.
A GLAD NEW YEAR TO ALL THE EARTH."

—MARTIN LUTHER

Mary! Wouldn't you be, if your girl was such a pure, good girl, so bright? She was of noble lineage. She was of the house and lineage of David. She was a princess though poor and poverty stricken. She was such a pure and lovely woman that God selected this girl out of all the women in the world to be the mother of His Son. Don't you think you would have loved her? Oh, how Joseph loved her! When he was with her, she was timid and blushes covered her face, but she couldn't speak of it to him. But the outward evidence grew until finally Joseph could see that she was going to become a mother.

"Has Mary gone wrong?" He

shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."—Matt. 2:20-23.

And when Joseph was raised from sleep he took unto him Mary as his wife, and knew her not until she had brought forth her first-born Son.

People don't say much about Joseph. He must have died before the Saviour was grown to manhood, for we never hear of him after Jesus was twelve years of age; but Joseph was a great man of God. That day when he woke out of his slumber and sat up on the edge of his couch, he said, "It is of God. I will not be afraid of

the future. I will take Mary to my home as my wife and yet not my wife. I will take care of her. The Baby is not my baby, but I will take her home with me. Never mind what men say. The restraint and patience that is necessary—I will not mind it." So Joseph had no regard for the consequences. He took no thought. He did what God said.

The Wise Men Did Not Hesitate to Seem Foolish and Spend Money and Time for God

The wise men came from the East to see the Baby Jesus. They read in the book of Daniel the story of the coming Messiah. It was the only part of the Old Testament that they had over in Babylon, and was written by Daniel the prophet while there in the captivity. And the wise men read the ninth chapter of Daniel and knew that after the decree of Cyrus to rebuild Jerusalem, there would be sixty-nine weeks of years until the Messiah would come. And those sixty-nine weeks of years, four hundred and eighty-three years, had already come to pass, and now was the time for the promised King of the Jews. They were watching and ready, and when the star appeared they said, "It is His star, the evidence we have waited for."

The Holy Spirit told them the Saviour, the King of the Jews, was born. I do not know what tellings of good-by they had, who they put in charge of their business. I do not know what excuses they made to their wives and families about being gone so long and so far. They made arrangements and then perhaps mounted their camels and away they rode yonder toward the west from Babylon which was east, five hundred or six hundred miles, and they rode on around the northern part of the desert and across the Jordan River, and came to Jerusalem, and said, "Where is he that is born King of the Jews? for we have seen his star in the east, and

are come to worship him."

They looked it up in the Bible, and the scribes said, "It must be Bethlehem, for Micah 5:2 says he will be born in Bethlehem." And, lo, the star appeared, and they came straight to the Baby Jesus and opened their treasures, gold and frankincense and myrrh. They left their gifts and went back home.

Can you imagine the expense of a journey that far when they had no cars, no trains, had no paved roads? It was from one nation to another nation, a nation of a strange language. Can you imagine the time it took—months, perhaps? Can you imagine the expense of it? They brought treasures along, gold, frankincense and myrrh. They came without any regard to the consequences. They took no thought for the morrow and served God with no reservations.

Shepherds Too Disregarded the Consequences to See the Baby Jesus

Remember the shepherds:

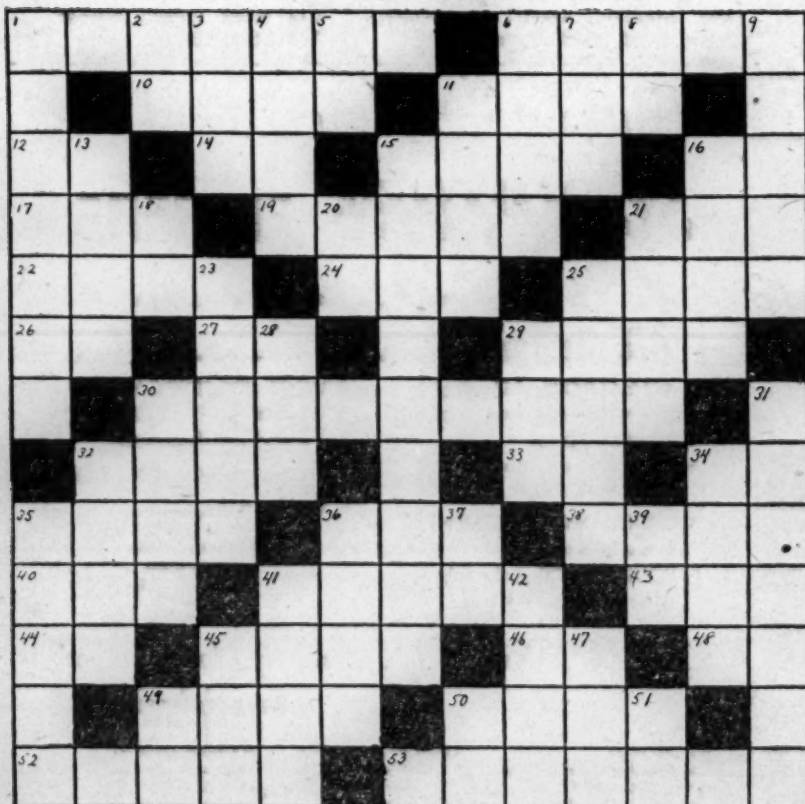
"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest and on earth peace, good will toward men."—Luke 2:8-14.

Do you know what these men said? "Let us now go even unto Bethlehem, and see this thing which is come to pass which the

(Continued on page 7)

Calling All Cards!

By Uncle Roger



Name _____ (PRINT)

Address _____ (PRINT)

City _____ (PRINT) Zone _____ State _____

Be on the lookout for any puzzle post cards that might be lying in buffet drawers, files or between the covers of a book. The present puzzle series ends with today's puzzle, and all cards indicating correct entries should be sent to us by January 15 (except those mailed from foreign countries). Post cards will not be sent after Puzzle Number 50. Everyone who sends post cards to us will receive a prize. Please indicate your choice of book or books. Previous selections are available as well as those included in the life-changing pamphlets, a group of 37 books by Dr. John R. Rice containing messages for unsaved, devotional helps, and doctrinal teaching. Send them without delay. Calling all cards!

As our selection for the second week in December we are offering the 32-page book, *Sermons From the Saddle*, by Dr. Bill Rice. You will find the sermons very practical and to the point. Don't fail to get your copy. It requires only one card.

Note: In Puzzle Number 45 credit was given for "rail" or "tail" for clue 8 down. We have tried to give you the benefit of a doubt on difficult answers.

HERE ARE THE RULES. PLEASE READ THEM CAREFULLY.

* 1. Fill in the empty blanks according to the clues given. If you do not wish to cut up your copy of the paper, you may print the answers on a separate sheet of paper according to the clue numbers given. Answers must be complete and correct.

Clews Across

1. An Apostolic letter in New Testament times was called an _____.
2. A godly person; especially one who is regenerated.
3. He was converted miraculously while on the way to Damascus.
4. Tinkle, t—k.
5. Right Reverend (abbr.)
6. Psalm (abbr.)
7. Sea eagles, e—
8. Baronet (abbr.)
9. The serpent said to Eve, "Ye shall _____ surely die" (Gen. 3:4).
10. Desires with the expectation of obtaining.
11. A Greek letter, t—
12. The grand divisions of geological time, e—
13. A pronoun.
14. A vegetable whose fruit is contained in a pod.
15. Street (abbr.)
16. A river of Italy.
17. Rearrange "Leah."
18. The Holy City.
19. A stretch of paved bank or a solid artificial landing place beside navigable water, q— a—
20. Able-bodied (abbr.)
21. To perform.
22. The outer covering, or envelope, of various seeds or fruits.
23. "For the _____ was given by Moses, but grace and truth came by Jesus Christ" (John 1:17).
24. A Jewish month (Neh. 6:15).
25. An islet in a river or lake, a—
26. The law was given to Moses on this mount.
27. To God (Latin).
28. Right (abbr.)
29. Moves swiftly; hastens.
30. Statute (abbr.)
31. Sunday School (abbr.)
32. Jesus said, "I will give you _____" (Matt. 11:28).
33. A judge of Israel (Judg. 3:15).
34. A Jew mentioned in Acts 19:14.
35. "Is it lawful to give unto Caesar, or not?" (Matt. 22:17).

Clews Down

1. "The _____ of the Spirit" (II Cor. 1:22).
2. Installment paid (abbr.)
3. The juices of a plant.
4. A tusk; specifically, a horse's canine, t—h.
5. Late Latin (abbr.)
6. Transgressions of the law of God.

7. Answer (abbr.)
8. Abbreviation of kings (spelled backwards)
9. One of the Pastoral Epistles
10. The cross on which Christ was crucified (Acts 10:39)
11. Isaiah 53 pictures Christ as "a _____ out of a dry ground."
12. One of the epistles of Paul
13. Elijah said, "If the LORD be God, follow him: but if _____, then follow him" (I Kings 18:21).
14. Train (abbr.)
15. Old Saxon (abbr.)
16. To bring forth young; bear
17. To utter a speech or discourse
18. A Christian woman whom Paul salutes (Rom. 16:1)
19. Rearrange "Roy."
20. Alabama (abbr.)
21. "The _____ shall live by faith."
22. Paul addressed one of his epistles to the saints and faithful brethren at _____.
23. Leave; cease
24. That which is due or owed (pl.)
25. Musical instruments
26. Fine ravelings or fluff from yarn or fabrics
27. West Africa (abbr.)
28. Lord (abbr.)
29. The first four letters of the name of a woman mentioned in Luke 8:3
30. A name ascribed to God (Hos. 2:16)
31. Revelation (abbr.)
32. A container
33. Right Excellent (abbr.)
34. Son of Judah (Gen. 38:2, 3)
35. Duke (abbr.)

Answer to Puzzle Number 48

XLVIII

P	A	T	M	O	S	S	A	V	I	O	R
R	E	U	P	H	R	A	T	E	S	A	
I	P	D	U	E	E	I	S	I			
S	H	A	S	E	A	H	L	A	Y	S	
C	A	N	A	P	R	A	Y	M	C	I	
A	R	I	S	E	A	R	E	A	A	N	
I	P	L	Y	T	A	B	M				
A	S	S	O	O	N	R	E	H	O	B	
T	E	N	I	K	O	N	L	U	R	E	
H	E	R	D	E	M	I	M	L	E	A	
E	S	E	A	G	E	O	S	R			
N	G	A	L	I	L	E	A	N	S	D	
S	A	N	D	A	L	R	H	O	D	E	S

2. PRINT (not write) your name and address in the blank below the puzzle and mail to: UNCLE ROGER, THE SWORD OF THE LORD, Wheaton, Illinois. In order to have your entry counted correct, it must be postmarked by midnight, December 21, 1957. If your paper arrives after the deadline date, please send the answer and tell us the date that your paper arrived.

3. Each weekly entry will be checked, and you will receive a post card if your entry is correct. Incorrect entries will not be returned. Mail your card(s) to us, and you will receive the book or books of your choice. Previous selections are available. Remember that all of the selections do not require the same number of cards. The answers for Puzzle Number 50 will appear in the December 27 issue of THE SWORD OF THE LORD.

... Serve God Without Regard for Consequences

(Continued from page 6)

Lord hath made known unto us." What happened here shows that they didn't leave anybody to watch the sheep. They might have said, "Suppose a wolf gets the sheep," but nobody said anything like that. They never thought anything about that. If God had sent a Saviour, that is much more important than sheep. So they hot-footed it down to Bethlehem and found the Saviour. They walked in the stable there and found the Baby Jesus in the manger wrapped in swaddling clothes by the side of His mother. They forgot the consequences!

Then what did they do when they had seen the Saviour? Their hearts rejoiced, and they said, "It is true! It is true!" They didn't go back to the sheep. The Scripture said they went out praising God and glorifying God and told the good news. Then after they had told everybody they knew, they came back to find their sheep.

Were the sheep there when they got back, or not? The Bible does not say, because it didn't especially matter. For if a Saviour is born, what if a wolf did get a sheep? I imagine they were all there, all right, but if they were not, they didn't worry about it. They served God without regard for the consequences. They did what they ought to do for God without saying, "I wonder if the sheep will all be here?" No, no! They served God without any regard to the consequence. They took no thought. They believed it, and God blessed them in it.

I wonder if we can't today make up our minds to start serving God without always taking thought, without always counting the cost!

The Three Hebrew Children Stayed True Without Regard to Consequences

Many other men in the Bible served God without counting the cost. Turn back to the book of Daniel. How rich it is. We need some iron in our blood like these men of God had.

Nebuchadnezzar built a great image, ninety feet high and nine feet wide, and the people must fall down and worship it. So he had all the orchestra, all the stringed instruments of every kind; the sackbut, the psaltery, the harps, etc., and when the orchestra played and the drums rolled, everybody was to bow down before the image which was set up in the plain of Dura, in the province of Babylon. But there were three men who didn't bow. Daniel was running the empire while the king was having a good time. But the three Hebrew children, Shadrach, Meshach, and Abednego, did not bow. While everybody was bowing down to the image, somebody peeked like some of you do when we pray. Somebody looked and saw the three Hebrew children, Shadrach, Meshach, and Abednego, standing straight up. They didn't bow down at all! A tattle-tale hotfooted it to the king and told him that

the three men would not bow to the image. The king said, "Is it true?" He said, "Whoso falleth not down and worshippeth, that he should be cast into the midst of a burning fiery furnace."

Some Jews hadn't bowed down yet, and when Nebuchadnezzar was told this, "Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and

pitched them in the fire. The fire was so hot when they were put in that it killed those strong soldiers who put them in. But all the fire did to Shadrach, Meshach, and Abednego was to burn their bands off, and they walked around in the fire. And One came and walked with them, and His form was one like the Son of man. I think Nebuchadnezzar was converted right there. The proclamation he gave showed he believed in the true God.

They did not have to count the cost. They had already counted it and considered whether it pays to serve God or not.

Ready for Christmas

Alice Haneche Mortensen

"Ready for Christmas," she said with a sigh,
As she gave a last touch to the gifts piled high,
Then wearily sat for a moment and read,
Till soon, very soon, she was nodding her head.

Then quietly spoke a voice in her dream,
"Ready for Christmas? What do you mean?
Ready for Christmas when only last week
You wouldn't acknowledge your friend on the street."

"Ready for Christmas, while holding a grudge?
Perhaps you had better let God be the judge,
Why, how can the Christ-child come and abide
In the heart that is selfish and filled with pride?"

"Ready for Christmas when only today
A beggar lad came and you turned him away
Without even a smile to show that you cared?
The little he asked—it could have been spared."

"Ready for Christmas? You've worked, it is true,
But just doing the thing that you wanted to do;
Ready for Christmas? Your circle's too small—
Why, you are not ready for Christmas at all!"

She awoke with a start and a cry of despair,
"There's so little time and I've still to prepare.
Oh, Father, forgive me, I see what You mean,
To be ready means more than a house swept clean."

Yes, more than the giving of gifts and a tree,
It's the heart swept clean that He wants to see,
A heart that is free from bitterness, sin—
Ready for Christmas—and ready for HIM.

—"Gospel Herald"

Abednego, do not ye serve my gods, nor worship the golden image which I have set up?" He told them that he was going to give them one more chance and if they worshipped not, he would cast them into the midst of a burning fiery furnace, seven times hotter than before, and they would not live a second. Listen to what they said:

"Shadrach, Meshach, and Abednego answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter."

They didn't ask for time to consider the matter. "We are not careful to answer thee in this matter."

"If it be so, our God, whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

They said, "God is able to do it. He can and will, and if He does not, we won't do it anyway. We are not going to do it." They said, "Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

Those folk were already voted. It is wonderful to find Christians who have already made up their minds. It is wonderful to find men who already know what they are going to do for God. If there comes a time of testing, they have already foreseen it, and say, "I don't care, God is able to deliver me. God can deliver me, and God will deliver me, but if He doesn't, I will do what He said anyway." So they said, "We are not going to bow down to the image."

But Nebuchadnezzar had the music play again. They didn't bow down. The king got mad. He said, "Poke up the fire good. Grab these men." And they tied them with their hats on their heads and their court garments on—they were rulers, you know—and

Brave Daniel, Too, Served God Faithfully When Threatened With the Lion's Den

There is the case of Daniel. They made a decree that nobody should pray to any god for thirty days and have the king above everybody, that nobody could serve any other gods or pray to anybody else for thirty days. And "now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime" (Dan. 6:10).

Now Daniel knew just what they did, and it didn't make a tremor in his voice when he prayed. It didn't make him hesitate and say, "O, God, give me courage." He had already made up his mind to that, and he opened the window. He didn't pray in the secret closet this time. (There are times to pray in secret, and there are times to pray in public.) He opened his window and prayed toward the God of Jerusalem as he had done before, three times a day. I say, he served God without regard to the consequences, without taking thought for what would happen! Daniel already knew God was greater than a den of lions.

Let me tell you, my friends, what happens isn't your business. That is God's business. Your business is to serve God day by day, and risk yourself with Him and let God do the rest.

Peter and John Obeyed God Rather Than Men, Took Beating and Shame Without Care

It is the same way in the New Testament. In the fourth chapter of Acts there was a time of testing.

"But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but

speak the things which we have seen and heard. So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done."—Acts 4:19-21.

And in the fifth chapter they were arrested again. Now listen:

"And when they had brought them, they set them before the council: and the high priest asked them, Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered and said, We ought to obey God rather than men."

We ought to obey God rather than man! That settled it. If God said so, that settled it. Wouldn't you like this Christmas to say, "I will, one time, give God a gift and not renege on God. I will not be an Indian giver. I won't take it back"? Make God a gift of yourself, lock, stock, and barrel, and don't take it back tomorrow.

Make Your Decision Permanent: Do Not Take It Back!

Jews had a way, commanded in the Old Testament, that if a man had a Jewish slave, after seven years he could set him free. At the end of that time every Jewish slave owned by a Jew was set free. Here is a wife. She has only been a slave a year or two. It is not time to set her free. Her children were born in slavery, it is not time to set them free. Suppose a man said, "I love my master and wife; I am not going to leave, but will be your slave." He says, "I would rather stay here and be your slave." And he brings him to the doorpost, and the servant puts his ear to the post and his master takes an awl and pushes it through and makes a hole in his ear, and then he is a slave forever. Read Exodus 21:1-6.

In Bible times it was a custom among these Hebrews who had Jewish slaves, if the slave were willing to go on and be a slave forever, to put an awl hole through his ear. Wouldn't you like to say, "O God, take me to the doorpost and put a hole through my ear—not just until I get a

better job, not just until I find a job that I think will turn out better, but let me be Yours. Put an awl through my ear. Make me Yours from here on out"? Wouldn't you like to have that settled?

Let me tell a story. I have told it before, but I want to tell it again.

When I was a ten-year-old boy we lived on a ranch in West Texas, and Christmas time to us was wonderful. For instance, we got an orange at Christmas. We very rarely had any at any other time in the year. We would get twisted candy and a few nuts, and we had a good time. It didn't take much to make a happy Christmas. Every one got an orange. We didn't have orange groves in Texas then. They all came from California, and were rather expensive, and we were poor. I wonder how many people remember when you didn't get an orange except at Christmas? (Many held hands.) So at Christmas we each got an orange.

My stepmother said, "Now, children, I can make a fruit cake and I will have to make the citron with the orange peelings. I will

(Continued on page 8)

TRULY BIBLICAL FILMSTRIPS

THE MISSING ONES
(THE RAPTURE OF THE CHURCH)

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(Continued from page 7)

candy the orange peelings if you will give yours to me."

So every one agreed. That may seem a little funny to you. Why should children object to giving the orange peel? But if you got just one a year, you could eat the peel with a little sugar and it was delicious, and we hadn't had an orange since last Christmas. We used to get bananas and we not only ate the bananas, but we scraped all the inside of the peeling. You don't do that now. Yes, the orange peel is really wonderfully good with sugar. Now my stepmother said that if we would give her the orange peelings she would make a cake.

We agreed, and she put the orange peels up on top of the kitchen safe. We didn't have any refrigerator, of course. It was a safe with tin doors and nail holes punched in the doors. So she put the peelings up on top of that so we couldn't see them. They were to be left there several days, then Mother was going to candy them. I got to thinking about the orange peels. That orange was given to me for Christmas and I didn't have to give it, did I? Why did I give it all? I ought to have kept a little bit, one good section. I could have eaten it with some sugar. I thought, "Well, I don't think she needs that much," so I went back, reached high on the safe and got one piece of the orange peeling and ate it with some sugar. Boy, it was good!

A day or two later as I thought about it I decided I could have one more piece. It was mine anyway, wasn't it? So I took another section from the top of the safe. You know, I lost count of how many times I went back. One day when I reached up there for one piece of my orange peeling there wasn't anybody's up there!

And you know, I have told God many times, "Lord, you can have me. Take me anywhere you want me to go. I will give up anything in this world. You deserve it and You can have it." I have said that and meant it; but the first thing I knew, I felt myself reaching back on top of the safe to take myself back and have my own way instead of God's way. I was an "Indian giver."

Wouldn't you like, as this Christmas season comes on, to say, "God helping me, I will commit myself to God to be a bondsman to Jesus Christ from now on, and I will take no thought for the morrow nor worry today what I will have to eat?"

Somebody says, "Brother Rice, I would like to tithe, but I have so many bills to pay." Can you never think about God without thinking about bills at the same time?

Somebody says, "God has called me, but if I go, I will have to leave my family." Can you never think about God without thinking about your family, too?

The wise men would never have come from the East if they had thought about their families. The shepherds never would have left their sheep if they couldn't think about the Baby Jesus without thinking about sheep. Some Chris-

tians never get their minds on God enough to forget sheep. Some Christians never get their minds on God enough to forget what they eat. That is the reason Jesus said to the disciples in the fourth chapter of John, "Lift up your eyes, and look on the fields; for they are white already to harvest." "Get your eyes off this food and look on the poor lost souls." Oh, if you would ever get your mind on God enough to forget other things! Take no thought!

If somebody wants you to be a Sunday School teacher, you say, "If I teach I will have to give up this and that and the other and be here on time." Can't you do all that for God? Couldn't you ever count the cost and make up your mind and come to this conclusion that when God said to do a thing, you don't have to stop and consider it anew?

Can You Not Trust God Blindly Without Seeing Where the Road May Lead?

A certain horse my father used to have is a great lesson to me. This horse was blind. You could get on him and ride him and other people couldn't tell the difference. You could hardly tell it yourself. He was blind, but you could ride down the road and this horse couldn't see a place he put his foot before him, yet he trusted the man riding him and he went right ahead.

The truth of the matter is, the way my daddy got him, he traded for him a horse that had the heavens. He rode beside a fellow one night and this horse had such a wonderful gait my father said, "What about trading horses?"

"All right, I will trade with you."

My dad said, "No questions asked and we will trade for good?"

This fellow said, "All right," and he got down and they changed saddles and my father got on this blind horse and rode him home that night. The next day my dad discovered he had traded for a blind horse, but a horse that trusted his rider.

My friend, listen to me, wouldn't you like to be able to say, "O God, I can serve you blind?"

Oh, friend, if God comes to borrow \$1.00 from you, would you ask Him to sign a promissory note? We ought not to. If God wanted to buy something from you on credit, would you look up and see if His credit was good? Brother Nicholas, if a man comes and wants to buy from you on credit, you would ask Mr. Patton about it or you would look up his name in Dunn and Bradstreet. How many of you have to weigh the thing out and check up on God before you say yes or no to Him!

Wouldn't it be wonderful if we Christians could learn to act without any fear of the consequences, without considering the consequences? That is what the Bible says, "Take no thought for the morrow. Take no thought for your body. Take no thought for your life. Take no thought for what you will eat or drink."

Wouldn't it be wonderful if the money you put in the collection on Sunday was just put in without any regard for what you would need next week? Isn't that right? I would find out what God says to do, then do it without thinking about that bill that has to be paid this week. Wouldn't that be the right way?

If God says, "John, I want you to go to Africa," wouldn't it be right for me to say, "All right, Lord, I will go"? First, should I sit down and say, "There is my wife. She will not want to leave her mother and dad. They are old. They live up here in Cooke County. The other children are gone. They love her, and she may never see them again"? Would it be right to stop and consider and say, "Wait, Lord. Let me check up on this business before I say yes. Shall I take my children into blackest Africa, away from schools, away from their companions, and let them live in a hut with thatched roof, with a dirt

floor, and wild beasts howling in the back yard at night? Would it be right? What am I going to do if God says go to Africa? Before I say yes to God, do I always have to take up the whole thing every time and find out whether it pays to serve Him, find out whether it is worthwhile to do what He says?

Here is a thing every Christian ought to get settled: "I will count the cost once and for all and find out if it pays to serve God. And when I have found that out, I will have it settled. I will say yes to God. If God says to me, 'Do so and so,' I will say, 'All right, I will go,' without taking thought except to find the will of God."

Do you know why people these days don't have steam automobiles? Steam automobiles are a good deal cheaper to run than gas automobiles. They used to have a

Find if you can one occasion in which Jesus inculcated doubt, or bade men dwell in uncertainty.—C. H. Spurgeon.

good many steam cars. Some things about them are better. One thing, you don't have to have any gear shift. For years experimenters have spent thousands of dollars trying to make an automobile without a gear shift. A steam engine automatically adjusts to any load and never stalls. The more power, the less speed and the less power, the more speed. Why don't all people use steam cars, and why don't they make them? Because it takes ten minutes to get the water hot! and you can't always wait that long. So steam cars are now museum specimens.

God wants somebody here to serve Him, but He has always got to wait for you to get the steam hot when He wants you to do anything! Do you think God is going to always, always wait for you to take thought for every thing else, when He says, "Go"?

What about this kind of Christian who every time God brings up a duty, there is a big tussle and knock-down, drag-out fight before He can get you to do anything, while you again decide whether you are going to serve God, while you count the cost again! Do you always have to count the cost anew and see what it is going to cost you before you decide whether you are going to do what God

said?

My brother Joe had a model T Ford. He told me he always knew how to start it: "Any time you jack up both hind wheels and crank it until the water boils, it will start."

If you go at it that way, you can get some Christians to teach a Sunday School class. You can get them to tithe, or get them to come to prayer meeting, or get them to testify. If you really jack both hind wheels up and crank until the water boils, you can get them to do something for God. Is God content with the kind of service that comes always with a grudge, always with the brakes on?

I was in a revival meeting down in southwest Texas. I went to Hico, near Lampasas. They have live oak trees and white limestone everywhere. I was in a hurry. I went in my car. I was going back to the revival, and I came to a fellow whose car was out of gas, or something was wrong with his car. I tried to help get his car started, but I couldn't. So I told him, "If you want me to, I will pull you in." I hooked on with a tow chain. Over those rough, rocky roads we went, driving about thirty miles an hour. The man in the car behind me couldn't see. He sat back there and kept putting on the brakes. Finally I stopped to see what was the matter. He said, "I will just sit here if you don't mind. Just unhook the chain and I will send my boy after the car later."

Do you think God wants to take you anywhere when He always has to drag you? When you always have the brakes on? When you won't go unless you can see the road? You are always thinking about what it will cost. "Will I have something to eat? I would serve You, Lord, but my family may starve." I would sing in the choir but I don't think it is worth it. I would teach a Sunday School class, but I would have to study, and I would have to give up going to see Mother every second Sunday." Why don't you say, "I will make up my mind like the shepherds who didn't care about

the sheep when the Saviour was born, like the wise men from the East who left home and families and brought their money to this far country to see Him and gave all they had and went home." Wouldn't you like to say, as did Mary, "Be it unto me according to thy word." Never mind what it will cost. It will cost you plenty, but never mind! And like Joseph who, when he arose out of his sleep, went and took Mary home with him. Why don't you say, "I will count the cost no more. You can have all I have. I will lay it on the altar and not take it back." Wouldn't you like to say that today? I would like to, wouldn't you?

I wonder who is here today who is not a Christian but you want to be. Can you say at this Christmas season, "I will trust Him to be my Saviour. I will take Him as mine. God loves me, offered me the best Gift in the world—His Son—and I will take Him today"? Will you come and take Christ as your Saviour?

(Three claimed Christ as Saviour.)

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Autumn

We plow the fields and scatter
The good seed on the land,
But it is fed and watered
By God's almighty hand;
He sends the snow in winter,
The warmth to swell the grain
The breezes and the sunshine,
And soft, refreshing rain.

He only is the Maker
Of all things near and far;
He paints the wayside flower,
He lights the evening star;
The winds and waves obey
Him
By Him the birds are fed;
Much more to us, His children,
He gives our daily bread.

We thank Thee, then, O
Father,
For all things bright and good,
The seedtime and the harvest,
Our life, our health, our food;
Accept the gifts we offer,
For all Thy love imparts,
And, what Thou most desirest,
Our humble, thankful hearts.

—Matthias Claudius, in
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